

INDIAN SUB-CONTINENTAL NATIONALIST AND JAPAN'S ROLE FOR THE EMERGENCE OF BENGALI NATIONALISM

SHAHZADI TAHMINA¹ & MUHAMMAD AL MAHMUD²

¹Research Assistant, Faculty of Science & Engineering, Saga University, Japan

²Doctoral Research Fellow: Faculty of Science & Engineering, Saga University, Japan

ABSTRACT

Bengali nationalism in the late nineteenth and early twentieth centuries was in a few respects, (Political, Social, Cultural) with a thriving nationwide movement. Nationalism in Bangladesh is not a new matter; Bengali national identity also depends on this background. The seeds for revolutionaries' activities were sown as the beginning of the twentieth century. Japan had emerged as a dominant power in Asia and had attracted the attention of Indian sub-continental social reformers in the nineteenth century. The nature of nationalism and the image of Japan has dramatically changed from 1905 to the late 1930s & Japan's policy shifted from liberal internationalism to Asian regionalism in the late 1930s as of Japan's own domestic politics. We need to highlight the nationalism trends in Bengal for the clear understanding of this historical event. This paper attempts to focus Japan's impacts on Indian sub-continental nationalist to fabricating a new path to Bengali nationalism.

KEY WORDS: Indian Sub-Continent, Nationalist, Japan & Bengali Nationalism

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INTRODUCTION

The Bengali Independence movement is an important nationalist movement in the history of world revolutions.

Since Bengal has a history of occupation spanning centuries, the struggle for independence against the British colony must be viewed in a proper light. The advent of English education in subcontinent produced many elites who lead the common folk to struggle unanimously against the British colony. Leaders of regions and spiritual movements in Bengal, people like Rash Behari Bose and Nobel laureate Rabindranath Tagore had visited Japan in the 1914's and 1916's were greatly impressed and who had gained considerable prominence in Japan. Here I would like to mention Japanese intellectuals such as Nitobe Inazo, Okawashumei, Toyama Mitsuru, Okakura Tenshin who directly influenced the Bengali nationalist. The nationalist leaders used their exclusive tactics. Many of them followed the path of non-violence and another chose violence.

I have endeavored to present the paper by considering historiography, colonialism, nationalism and political affiliations of these nationalists. The struggle began gradually starting from the Sepoy Mutiny, approximately a hundred years after Britain gaining the stronghold in the Indian subcontinent. Then, with the founding of INC (Indian National Congress) nationalist leaders united and staged a movement to gain independence. Nearly every aspect of the lives of the nationalist has been analyzed, at least in parts. Many leaders contributed to the cause and in my dissertation, I primarily focus on several individuals: Rabindranath Thakur, Rush Bihari Bose and Subhas Chandra Bose & Sarat Chandra Bose.

LITERATURE REVIEW

Understanding the theoretical dimension of a national concept of the root is necessary to understand nationalism issued at the core of the nationalist project and its depiction. There was no sense of nationalism before the establishment of British rule in the Indian subcontinent; In the second half of the nineteenth century, the rise of English education and the expansion of British rule, external and internal power, increased nationalism among subcontinent gradually.

Indeed, very few works on Japan's role in the emergence of Bengali Nationalism have dealt with nineteenth century's Indian subcontinent Nationalist movement. Bengali historiographer Dilip Kumar Shaha explains that Tradition and aspiration of living together develop the national unity or nationalism. In the subcontinent, some elements are remarkable for the development of nationalist sentiments. Such as the spread of English education, the emergence of the middle class, economic exploitation, discrimination in the military field, administrative discrimination, social discrimination, Sepoy Mutiny of 1857, tribal and peasant movements, the impact of the improved communication system, literature & newspaper. (Shaha Dilip Kumar 2005). Inspired by nationalism, many underprivileged and indigenous people have been exposed to the struggle against oppression and oppression of the imperialist and foreign rulers at different times and against all kinds of autocracy. Besides, nationalism plays a very important role in unifying the national masses, in the fullest formation and establishment of the individuality and self-attributes of a nation and its role of inspiration and guidance and inspiration as a bright ideology and energy.

"In the 19th century, John Stuart Mill argued that nationalist movements were dependent on ethnicity, language and culture. These were the basis of the demand for statehood. While this stood true for most nationalistic movements, Hurst Hanum of the Fletcher School of Law and Diplomacy remarked that in this era, the notion of self-determination was used by groups to divide rather than unify territory". (Carley P 1996).

"The historical researches by Europeans scholars, such as Max Mueller, Monier Williams, Roth, Sassoon, and by Indian scholars such as R. G. Bhandarkar, R. L. Mitra and later Swami Vivekananda created an entirely new picture of Indian sub-continental past glory and greatness. The theory put forward by European scholars that the Indo-Aryans belonged to the same ethnic group of mankind from which stemmed all the nations of Europe gave a psychological boost to educated Indians. All these inspired the educated Indians with a new spirit of patriotism and nationalism". The intellectual history of colonial times has been largely dominated by the discourse on the so-called Bengal Renaissance as a mark of the Bengali nation's cultural prowess. There has been some criticism of the Bengali Renaissance for not being inclusive enough to accommodate the Muslim and other cultural and literary traditions. The search for a cosmopolitan intellectual tradition in times of colonial modernity has remained a less trodden ground (Ahmed 1965).

A trend is towards incorporating the results of the theoretical discussion among political scientists on national integration, regionalism, ethnicity and identity into historiography as illustrated in Sato Hiroshi ed., Minami Ajiagendaishi to kokumintogo [South Asia's Contemporary History and National Integration] (Sato Hiroshi 1987).

The works referred to in this section deal with Bangla under British rule. Kotani Hiroyuki examined the developmental process and the foundations of nationalism in western India (Bengal) in the latter half of the 19th century. Kotani's clear-cut method is to divide nationalism into elite nationalism and popular nationalism. Expressed schematically, he holds that the pattern of "elite Hindu culture" versus "popular culture" became ambiguous as British domination became entrenched and that the elite theory of orthodox nationalism gave a form to (the whole the sentiment of popular

nationalism) of the ambiguous culture, resulting in what is known as popular nationalism. (Kotani Hiroyuki 1986).

Until now, Japanese studies of Bengali nationalist movement and a few accurate studies on British correspondence were not included, especially in institutional/constitutional history. Because in Japan, Bengali Nationalist movement has been considered only as the result of nationalist movements and step-by-step power transfer has hardly been studied from the perspective of the British.

Bengali Nationalism

Nationalism is a belief concept that comprises that a country is the essential unit of human social life, and dominates some other social and political guidelines. Bengali nationalism is a political appearance, which means that the Bengali people living in the southeast and as well as the population of the Bengali language region, are from the eastern. The Bengali nation is a prominent country affected by one of the nationalist emotions of the subcontinent. The Bengali nation is said to be the type of anti-British activity of the sub-continent. The specific identification of the ancient individuals of Bengal and India's Western Bengal, Tripura, Assam and the Andaman and Nicobar Isles is called Bengali territory. Bengali nationalism is based on the appearance of pride in the historical and social culture of Bengal.

The first Bengali nationalist agitation emerged over the 1905 Partition of Bengal by British authorities. "Serious nationalist opposition to colonial rule in India started when the British decided to partition the province of Bengal in north-eastern India. Bengal had been the first region to come under British control. (S. Nutt & J. Bottaro, 2011)

Although the partition was sustained by Bengali Muslims, a huge most of Bengalis protested the partition and took part in municipal disobedience strategies such as the Swadeshi activity and huge boycott of Western products. Looking for a united Bengal and rejecting English hegemony, Bengalis also headed a growing innovative activity, which believed a main part in the nationwide freedom. Bengal became a powerful platform of the Native Indian battle for freedom, giving rise to national political leaders such as Bipin Chandra Pal, Khwaja Salimullah, Chittaranjan Das, Maulana Azad, Subhash Chandra Bose, his sibling Sarat Chandra Bose, Syama Prasad Mookerjee, A. K. Fazlul Huq, Huseyn Shaheed Suhrawardy.

The Revolutionary Movement & Summing up the India's Contribution in the First World War & Outcomes (1911-1930)

Indian subcontinent's contribution in the First World War as a part of the English Kingdom carried deep effects from political, economic, social and military perspective. For the Govt. it has shown a startling issue how to carry the Native Indian people in assistance of the war-efforts and for the Native Indian management, it has shown similarly a complicated issue how to include the Govt. in its war objectives as well as to fight for National aspirations.

The contribution of British Indian in the First World War was not a few the will of her people, for Native Indian was not a 100 % free nation. But considering the dimensions of the first world war vis-a-vis the growing government attention in Native Indian, the British Government considered it necessary to draw in the co-operation of the princes and the people by applying such simple indicates as the King-Emperor's immediate idea to Indians for help.

British Indian (comprising today's Indian, Pakistan, Bangladesh and Burma) joined with the First War on 4 Aug 1914, as part of the English Kingdom. However, in India, great news of the war was obtained happily by the local princes, the political bourgeoisie and the knowledgeable Centre classes as well, with promises of imperial commitment and assistance. Before further investigating the responses to the war on the home front, it is worthwhile to briefly note India's

war contributions. On the actual home front, all seemed relatively quiet during the war years, barring sporadic food riots, occasional skirmishes and moderate nationalist demands – and anxiety and bereavement among communities.

Outcomes

The Indian leaders within India mostly supported the British during the World War I. For decades, the Indian contribution to the Allied war effort in the First World War has received little interest. In a postcolonial world, the names of Indians who died in the conflict and are memorialized across the world in cemeteries maintained by the Commonwealth War Graves Commission who had fought for the Empire's cause. The end of World War I ensured the required catalyst that was required for the revival of Indian National Movement. A lot of Indian leaders had supported the cause of British hoping that Indians would be rewarded post the War. Contributing to the war, they believed, would allow Indian to demand greater freedoms from Great Britain.

In August 1917 Edwin Montagu, the Secretary of State for India, announced that British policy in India was now aimed at "Increasing association of Indians in every branch of the administration, and the gradual development of self-governing institutions, with a view to the progressive realisation of responsible government in India as integral part of the British Empire". (Dr. Sat. D. Sharma:2012) As a result, disgruntlement against the federal Govt. improved. Despite the declaration of purpose from Montagu, the shift towards self-government was slowly to get off the floor in Indian. In fact, as the war ongoing the economic and political environment in the nation worsened.

The war years were also observing to an improved political disturbance with accelerating innovative action.

To deal with an anti-government propaganda the English responded with an assortment power of repressive actions that were given lawful status through the Defense of Indian Act, which was approved in 1915 despite powerful nationalist arguments. As uneasiness in Indian ongoing to expand the Govt. introduced the repressive Rowlett Act in 1919. The Act targeted to improve consistently the wartime limitations on municipal rights through a system of special legal courts and detention without test and was met with near single political resistance.

Pan-Asianism Significance in Japan and Constructing Asia: Nationalism and Ideology in Japan's Wartime Era, 1931–1945

During the 1920s, as a political venture of Asian solidarity, it was unrelated for Japan's foreign policy, and it did not have any worldwide strength or movement. After 1933 Japan's pan-Asian internationalism started to surpass liberal internationalism, progressively becoming the popular perspective of an alternate world order.

Japan's political elite, with its confirmed history of collaboration with Western powers based on a sensible evaluation of the styles of the time, choose to promote an anti-Western discussion of Asianism as its formal policy during the late 1930s. The interval after the Manchurian Occurrence in 1931, however, experienced a procedure by which pan-Asianist concepts and tasks became an aspect of Japan's formal foreign policy's overstated claim.

Japan's New Order: "Returning to Asia"

The process of conversion from coverage of pro-Western capitalist internationalism in the 1920s to a very different policy seeking to build a local order in Asia has been linked to a complicated set of connected aspects, both conditional and structural. According to domestic policy – motivated details, Asianism was the foreign policy ideology espoused by the expansionist, militarist, and traditional sections of Japanese society.

The Asianist and conservative team, mostly grouped around Yamagata Aritomo, could not apply its policy thoughts during the 1910s, because the liberal group succeeded in domestic politics. According to Dickinson, pan-Asianism was one such huge perspective, which targeted to set up Japan's leadership in Japan by not including Western powers from the area in the name of national solidarity and civilizational harmony' (Cemil Aydin 2008)

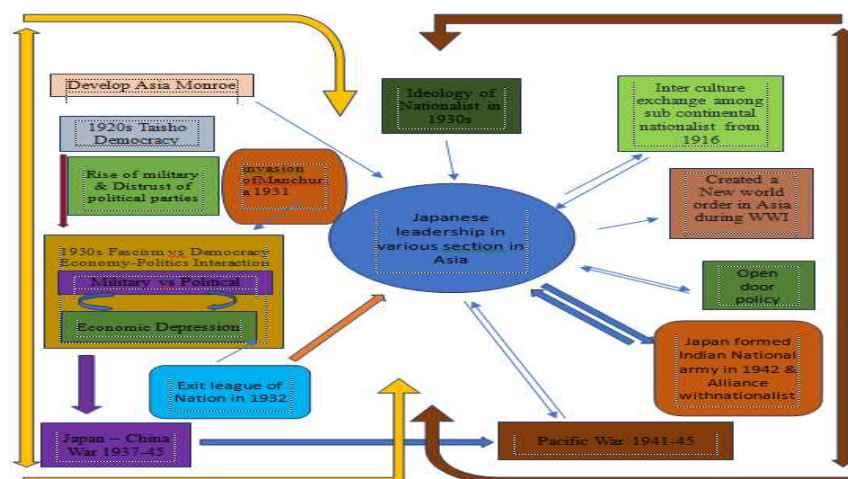


Figure 1: Japanese Leadership in Various Section in Asia

In the interest of quality, I classify the details of the past historiography into two categories, which are unique, but not actually in conflict: those that highlight domestic political causes of the change and those that pressure changes in the worldwide atmosphere.

Moreover, the Japanese intellectual elite stayed carefully connected to styles and ideas in Europe and the United States. For example, 'pan-Asianist thinker OkawaShumei was one of the Asianist "double patriots" who impacted young military regulators and conducted an outstanding aspect in the transformation to the expansionist 1930s'.

Japan's liberal internationalists obviously looked to pan-Asianism when they saw a stress between Japanese national interests and the decisions of the League of Nations. Most Japan's political and intellectual elite, such as the pro-Western internationalists, reinforced the new alignment in foreign policy represented by the withdrawal from the League of Nations. For example, NitobeInazô, well-known for his liberal internationalism, was willing to protect Japan's policy in China that led to the Manchurian incident; even to the point of recognizing Japan's withdrawal in 1932 from the League of Nations. The second significant strategy to the query of Japan's adopting of Asianist overstated claims in foreign policy focuses on that the structural changes in the international system in Asia accompanied changes in the domestic power options to develop a scenario that led to the victory of anti-liberal and Asianist tasks. Thus, the very supposition that there was a constant organization between Japanese nationalism and potential to Western expansion reflects the impact of operating pan-Asianist discussion of wartime Japan rather than perfectly characterizing how images of the West and civilizational identification interacted with Japanese foreign policy.

Ideology of Asianist in 1930s

Pan-Asianism did not have a detailed belief or a methodical doctrine. Early pan-Asianism produced its attraction from its resistance to the perceptive fundamentals of the Eurocentric international order while declaring to be in balance with Japan's national interest through the concept of regional leadership in the venture of an Asian Monroe Doctrine.

The charter of Dai AjiaKyokai, promulgated in 1933 after Japan's withdrawal from the League of Nations, was a far cry from the careful terminology of the beginning Asian Monroe Doctrine developed during the 1910s: Formulating an ideology that was both objective and intellectually attractive turned out to be the very best task experienced by formal Asianism in the 1930s.

In the 1930s, when pan-Asianist ideology took on a more confident task to the Eurocentric world order, a new generation of intellectuals fought to provide a level of worldwide authenticity and reality into the concept of Asianism by modifying the content of the nationwide issue dissertation with regards to regionalism and geopolitics. In lifestyle, state policies, financial aspects, geography, and competition, Asia is a body of common destiny. The ingredients of the Greater Asia Federation are the traditional objective experiencing the Japanese people today. The true serenity, success, and development of Asian peoples are possible only based on their awareness of Asia as one enterprise and an organic partnership thereof. Now is the time for Japan to concentrate all its social, political, economic, and associational power to take one step toward the renovation and union in Asia.

Japan's generous intellectuals expanded the idea of East Asian association as a form of regionalism that ignited a clarification of economic and social connections in the region. Because of serious assessments from significant Asian nationalists, such as Gandhi and Nehru, of Japanese policies in China during the 30's, official Asianism was based on extremely repeating resources to the actions and ideas of the Asian internationalism of 1905–1914 period, when there was an interest in Japanese leadership in various sections of Asia. One of the best illustrations of this attempt to get rid of the loneliness of an enforced idea of Asian unity through sources to early Asianism can be seen in the reaction of OkawaShumei. In an open correspondence to them, Okawa recounted his discretion during WWI to join Indian nationalists to the strategy for the freedom of Indian. For Okawa, this traditional background of Indian-Japanese cooperation revealed that the values of formal pan-Asianism during the Greater East Asia War had charitable traditional origins, showing an authentic interest in supporting the decolonization of Asia.(OkawaShumei 1939)

The main stress in global policies, according to this Asianist discussion of society, was between Eastern and Western, and thus Asianism assisted provide to reduce all global disputes to this reductionist structure.

Japan's Role to Influence Bengali Nationalism

Beginning three hundred years ago, the very separate places which now make up three declares of modern Indian, Western Bengal, Bihar and Orissa, together with present-day Bangladesh. In 1765 regime over the Mughal regions of Bengal, Bihar and Orissa were officially handed over to the East India Company and by the 1820s these regions had become the eastern wing of a vast new British kingdom in the Indian subcontinent. The Bengali reaction took the character of religious resurrection and eventually turned in the direction of non-violent resistance to British rule.

Bengali Nationalist Influenced by Japanese Nationalist

The seeds for revolutionaries' activities were sown from as early as the beginning of the twentieth century. Meanwhile, Japan had appeared as a prominent power in Asia and had drawn the attention of Indian sub continental social reformers, especially in the final decade of the nineteenth century. Bengali prominent nationalist & spiritual leaders, like Rash Behari Bose and Nobel laureate Rabindranath Tagore had frequented Japan in the 1914's and 1916's was significantly impressed and who had obtained significant prominence in Japan.

Before the WWII Indian subcontinent nationalist & intellectual Subhas Chandra Bose also visited Japan &

directly influenced by the Japanese intellectual nationalist. At that time, his brother Sarat Chandra Bose was the prominent Bengali nationalist in Bengal province. In contrast, the Japanese response was to build a powerful modern state capable of meeting south Asia on its own terms.

Rabindranath Tagore

Bengali intellectual and Nobel laureate Rabindranath Tagore was a popular Bengali poet and writer of novels, short stories, plays and articles. Viswakavi (universal poet) Rabindranath Tagore was born on May 9th, 1861 in Western Bengal. Rabindranath Tagore will always be unique and close to the heart of each & every Bengali. Bangladesh has selected his national anthem "Amar sonar bangla, amitomayvalobashi". Tagore first visited Japan in 1916, three years after he was awarded the Nobel Award. Even before Tagore was welcomed to Japan, he had started a good association with the Japanese people through his relationship with Kakuzo Okakura (1862-1913). Okakura, who was the writer of *The Book of Tea* (1906), was a man with many abilities and positions. He was a Japanese govt official and president of the newly established National University of Art. He was the best of the new Japanese art activity and the instructor of many upcoming popular performers. Japanese leading newspaper, *Asahi Shinbun*, was his host and Tagore's visit was reported in detail.

Tagore was interested in various aspects of Japan and Japanese culture. He welcomed many Japanese people, such as artists, Buddhist scholars, and instructors Judo and so forth. He was vastly influenced by Japanese intellectuals about nationalism. Later Tagore revisited Japan in 1924 and 1929. Bengali intellectual and Nobel laureate poet Rabindranath Tagore was conscious of the appreciation of the idea of nationalism and its worldwide identification as the only genuine type of political organization.

Tagore never experienced the requirement of developing merely a Bengali translation of the phrase "Nation". In his article "Atmashakti" he mentioned that the phrase "jati" can never become the right replacements of the word "nation" rather it could be used as a replacement for the phrase "race". The poet created an obvious difference between 'deshoprem' that is patriotism and 'jatiyatabad' or nationalism, the ideological basis of the nation-state.

Tagore was of the view that unity and plurality of awareness could only be performed through appropriate knowledge of the people, cultivation of independence of thought and creativity. His patriotism called for true freedom for the people, freedom of the spirit as much as freedom from external control.

Tagore was out of connections, concern and balance among nations which could give birth to a fairly and politically educated community of nations. Tagore mentioned the example of Japan and described this nation as 'old and new at the same time'. This is because when most of the Parts of Asia, without a doubt, confessed the decrease of their previous wonder, lifestyle, the design of living in the face of Western modernity, then only Japan took out the perception that she can increase again and normally beyond the submissive characteristics of 'Asia'.

Rash Behari Bose

Rash Behari Bose was one of the unsung figures of the Indian subcontinent freedom struggle. He was a great organizer, an expert of cover, the promoter of the Indian National Army. He was engaged in various impressive activities and wanted by the British but he managed to avoid and reached Japan in 1915, where he continued his nationalist activities. Bose was born in the year 1886 in Burdwan Area, West Bengal. During his stay in Japan, Bose convinced the Japanese people regulators to give effective assistance to the Bengali Nationalists in their struggle for independence. Bose

consistently released "The New Asia–Shin Ajia", a monthly periodical in a dual English- and Japanese-language format. In 1933, several high-level army and intellectuals established the Greater Asia Association (Dai AjiaKyokai). This Association released a monthly publication named Dai AjiaShugi (Greater Asianism), which became the most important pan-Asianist publication during that period, offering a variety of news and opinion articles covering all of Asia, such as Muslim West Asia, Southeast Asia, and Central Asia.

Okawa Shumei, NakataniTakeyo, Rash Behari Bose and many Asianist regularly had written for this journal. The material and discussion of Dai AjiaShugi became a valuable resource informing the official language of pan-Asianism during the late 1930s, influencing the "New Order in East Asia" proclamation of the KonoeFumimaro cabinet in 1938. Dai AjiaShugi was perfectly in balance with the wider Asia view of OkawaShumei's ideology, as it seemed to respect Indian and the Islamic world as just as essential as East and Southeast Asia. Dai AjiaKyokai made a significant participation to Asianist thought with its release of information about the governmental, economic, and social trends of the entire Asian world. Despite the journal's approval of collaboration among Asian nations, there was no authentic conversation with Asian intellectuals and nationalist movements in all pages of Dai AjiaShugi. When it started to present an Asian viewpoint, the journal always discussed the same small number of exiled nationalists in Japan. This artificial viewpoint maintained to give the journal a self-congratulatory tone, which became typical of Japanese pan-Asianism during the late 1930s; Japanese readers received the impression that Asian nationalists in earnest looked to Japan for leadership. Two conventions in Tokyo and Bangkok were held and the Indian Independence League was established and NetajiSubash Chandra Bose was invited to take the Presidentship of the League. Indian prisoners in the Malay and Burma front who were captured by the Japanese were encouraged to join the Indian National Army- the military wing of the league. The leadership was later passed onto Netaji and under him the formidable- 'Azad Hind Fauz' (Indian national army) was born.

Two conferences in Tokyo and Bangkok were held and the Indian Independence League was established and NetajiSubash Chandra Bose was welcomed to take the Chief Executive of the League. Indian prisoners in the Malay and Burma front who were taken by the Japanese were motivated to be a part of the Indian National Army- the military wing of the league. The leadership was later passed onto Netaji and under him the formidable- 'Azad Hind Fauz' (Indian national army) was created. The Japanese Government honored Rash Behari Bose with the 'Second Order of the Merit of the Rising Sun' before his death. After his demise (January 21, 1945) the imperial coach was sent to carry his body- a profound respect. He will be remembered as one the greatest son of Bengal.

Subhas Chandra Bose

Subhas Chandra Bose was well known as the extremist leader of the Provisional Government of the free Indian subcontinent during World War II. He was born on 23 January 1897 (at 12.10 pm) in Cuttack, Orissa Division, Bengal Province. He was inspired by Chittaranjan Das who was a spokesperson for competitive nationalism in Bengal. In 1923, Bose was elected the President of All India Youth Congress and the Secretary of Bengal Provincial Congress. He was also an editor of the paper "Forward", established by Chittaranjan Das. In a roundup of nationalists in 1925, Bose was caught and sent to jail in Mandalay. In 1927, after released from jail, Bose became general secretary of the Congress party and worked for independence. From 1943 to 1945, Netaji Bose, with his vibrant fascist features, triggered stress throughout the Allied world, since he seemed positioned to get Indian for the Axis and guessed that whole subcontinent would get into opponent arms.

In August 1942, Subhas Chandra Bose made an alliance with Japan & Japanese Major, post-war Lieutenant-

General Iwaichi Fujiwara, the intelligence unit of Fujiwara Kikan helped to form "The Indian National Army". This alliance's main purpose was to achieve Indian independence from British rule.

Bose could rearrange the new military and arrange massive assistance among the expatriate Indian population in Southeast Asia, who had given their assistance by enlisting in the Indian National Army. Bose had clearly indicated his perception that democracy was the best choice for the Indian subcontinent. He reinforced the power of the woman, secularism and other generous ideas; on the other hand, others consider he might have been using populist types of mobilization common to many Japanese nationalists.

Sarat Chandra Bose

Sarat Bose was the sibling of Subhas Chandra Bose. He finished law degree from Britain in 1911. He started an effective legal practice upon his return to Indian, but later discontinued it to participate in the Indian independence movement and signed up with the Indian National Congress and took part in the Non-Cooperation Movement. He was highly influenced by the leadership of Subhas Chandra Bose & Chittaranjan Das, a major Bengali nationalist. Subhas and Sarat is a clear patriotic image of the Bose family of Bengal. Political leaders from Bengal involved in the Indian nationalist movement in the first half of the twentieth century preferred to work in the nationalist movement led by Mahatma Gandhi (1869—1948), Subhas Bose reconciled from the civil service and signed up with the battle against British rule in his home region of Bengal. Meanwhile, his action attracted his mature sibling (Sarat Chandra Bose) into nationalist politics and Bengal matters. Sarat Bose played a key role in Bengal politics. The starting of World War II (1939—1945) changed everything in that colonial period. During the stay in Japan Subhas Bose always connected with his brother & instructed the next nationalist activities in Bengal. Subhas Bose delivered a wireless message to his sibling Sarat delivered by diplomats of the Japanese consulate in Calcutta. The weaknesses of the Japanese telegraphic code at the highest Govt level gradually undermined the security of the information the Bose brothers interchanged via Tokyo. A telegram from the Japanese foreign minister in Tokyo, to his ambassador in Berlin—a message containing one of Sarat's exchange with Subhas, dated Sept 1, 1941—landed on Winston Churchill's table on Sept 5. (Sugata Bose, 2011)

Sarat Bose was a cabinet minister in the temporary govt in 1946 and worked well to build a concrete Bengali nationalism in Bengal province until his death in 1950.

CONCLUSIONS

Apparently, most stories of the Bengali nationalist struggle seem to look at a quite directly 'national' viewpoint. External impacts and international situations are often performed down or even absolutely modified out from the histories of what is sometimes described as 'the nation's difficult way to self-realization. The tendency towards nationalistic solipsism often covers up the complicated set of international historical constellations, transnational political interaction and ideological transactions that are constitutive aspects of most national movements.

Thus, Bengali nationalism is based on the reflex of pride in the history and cultural, rational and revolutionary heritage of Bengal. And described as the Bengal Renaissance, the implantation of Western culture, science and knowledge led to a major modification and development of Bengali society. Bengal became a Centre of modern culture, perceptive and scientific activities, politics and knowledge under British colony.

The background of nationalism in the nation goes back to the colonial era when the area started seeing anti-

colonial movements against the British Empire. Soon, a feeling of nationalism began to emerge which was later totally changed into ethno linguistic nationalism. In this case, Japanese intellectuals started the formation of Bengali nationalism in the beginning of the 19th century, and nationalism developed consciousness. In the political, social, economic and even cultural minds, the Bengali intellectuals are greatly influenced by Japanese intellectuals. Nationalism was strained with Bengali consciousness in the contemporary British rule.

The idea of nationalism first appeared in the nation, especially after the Indian Revolt of 1857 in the mid-19th century. The roots of the nationalism were the anti-colonial feeling during the British rule. The mid-19th century was a period of unheard expansion of Western power in Asia. In 1854, Japan was compelled to end its long isolation and just three years later, the entire Indian subcontinent became a colony of the British crown. The older cultures of Asia were faced with a powerful task to their social and political integrity and they addressed this issue in diverse ways. The Indian subcontinent reaction took the character of spiritual revivalism and eventually turned in the direction of non-violent potential to deal with British rule. Indirectly, Japan, which has influenced the social and cultural aspects of the formation of Bengali nationalism, is an unforgettable one.

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